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and the Quakers reacted vigorously in favor of individualism as the standard of spiritual life. Along with other sectaries, such as the Baptists, these humble folk became the modern protagonists of toleration and the "inner light." Fox magnificently represented that type of religion which is known as mysticism, in which all the deep-lying powers of human life come into an experience of harmony and immediate relationship to the living God. In Quakerism at its best, the Christian maintains a sane and normal hold upon commonplace duties and realities, yet finds within himself the fresh and bubbling streams that flow directly from the Eternal Fountain, so that he can say in quiet assurance, with Whittier,

"I know not where His islands lift their fronded palms in air;

I only know I cannot drift beyond His love and care."

The present volume is a thorough, scholarly study of the beginnings of Quakerism; and it is an admirable contribution to church history in the broad sense. The introduction is by Professor R. M. Jones, of Haverford College; and the text incorporates a large amount of judiciously selected source material.

The Religious Instinct. By Thomas J. Hardy.

London: Longmans, 1913. Pp. 300. \$1.60.

A type of contemporary Anglican thought is well represented by this book. The author is a clergyman of good classical education and first-rate literary talent, who feels upon himself the burden of adjusting modern spiritual conditions to the perplexing circumstances of the times. He remarks that the cry of the hour, which arises on all sides, is for a new religion; but he declares that what is needed is a new venture in the old faith of the centuries. We agree in principle with his entire contention. Yet we believe that present-day Christianity is rapidly advancing toward a type of reaction different from that for which the author stands. "It is not the people's fault that there is so much unfaith," he writes. "The fault is entirely that of their teachers" (p. 270). "Today the Pharisee and the Sadducee, in the shape of the Ethicist and the Modernist, are detrimental to the interests of all that Christ had at heart. Unless their influence is countermined by a fresh and vigorous response to Christ, we, like the Jews of old, must pay the penalty" (p. 274).

The author belongs thus to the school which interprets our spiritual difficulties in the light of pure individualism, and finds the solutions of our problems in the same terms. Accordingly he misses a large part of the significance of the ancient Pharisees and Sadducees, which was as much social as merely philosophical. Their attitude went along with their championship of aristocracy and special privilege in opposition

to the implicit democracy of Christ. While we hold no briefs for the "ethicist" and the "modernist," we suspect that much of the popular indifference which pains our author is due to an instinctive perception that the church at large has to a degree failed to reproduce the spiritual emphasis of Christ in its true social setting. In other words, we think that our high Anglican friends over the sea have something to learn from the movement now sweeping through the ranks of the Nonconformists of Britain. Dr. Hardy's book is a good example of Christian scholarship, and is worthy of careful study by anyone who desires to become more closely acquainted with the school for which he stands.

The Religious Development of the Child.

By Rufus M. Weaver. New York: Revell, 1913. Pp. 274. \$1.25.

The author is pastor of the Emmanuel Baptist Church, Nashville, Tennessee. He describes the book as "an evangelical study from the scientific viewpoint." The introductory pages are by Professor John R. Sampey, of the Southern Baptist Theological Seminary at Louisville, Kentucky. A product of careful study and large practical experience, the volume deserves a wide circulation among educators and pastors who are actively concerned with the readjustment of the church to modern conditions. The book is not an epoch-maker; it seeks to interpret an epoch to minds which are perplexed by some of the tendencies of our age. Instead of beginning with a topic having immediate and obvious bearing upon the main subject, the author wisely undertakes to view the psychology of childhood in a broad perspective. He sets out with a study of religious conditions of today, bringing his discussion down through narrowing circles to the central theme, and stressing the claim that the church must put a more intelligent emphasis upon the religious experiences of the child. Chapter titles: "The Modern World and the Religion for the Child," "The Churches and the Child," "The Psychology of the Child," "The Science of Conversion," "The Religion of the Child," "The Institution and the Child," "The Teachers of the Child," "The Religious Nature of the Child."

Schleiermacher: A Critical and Historical Study. By W. B. Selbie. New York:

E. P. Dutton & Co., 1913. Pp. ix+267. \$2.25.

One of the important aids to the appreciation of today's theology is the study of Schleiermacher and his work. The life of this great scholar covered a period which was one of the